

11-10-2003

The Semi (11-10-2003)

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In This Issue:*Muslim Faith: Inner and Outer*, by Dr. Al Dueck, et.al. – page 3*Hispanic Church Studies*, by Rebecca Russo – page 4*PROFile*: Dr. Juan Martínez – page 4The SEMI - Week Seven - November 10-14 - Fall 2003 - Fuller Theological Seminary - www.fuller.edu/student_life/SEMI/semi.asp

Pledging Allegiance: The Place of National Loyalty

A Perspective by R. J. Hernández

I pledge allegiance to the flag of the United States of America and to the Republic for which it stands: one nation, under God, indivisible, with liberty and justice for all.

What does this pledge mean for Christians?

I am a first generation Cuban American. My family fled from the oppressive Cuban government shortly after *la revolución*. I inherited from my family a view of the USA as an agent of deliverance. In addition to this predisposition, I have suckled on the breast of Lady Liberty, my surrogate mother, feeding on the milk of nationalism and individualism. She reared me, pointing to the US as the source of goodness and right standing, the source of liberty and justice, the city upon a hill. When I came to know Christ at age 18, I began to understand how these nutrients, ingested as a developing child, influence how I think. These unquestioned influences make it difficult for me, and others like me raised on the same milk, to discern the extent to which my thinking originates in either the American or the Christian religion.

I pledged allegiance to the flag during my forma-

tive years in grade school, a repetitive ritual which burned the words deep into my brain. "I pledge allegiance." Every school day, starting at age six, I took an oath of devotion. "To the flag"—I took the oath to a symbol for a nation, a power of this world. "With liberty and justice for all"—a nation, which strongly associates itself with the concepts of liberty and justice.

The preposition *with* plays a key role in understanding the pledge. Martin Luther contended the gospel is in the prepositions. The main sense of the pledge too lies with the meaning of the preposition *with*. *With* could mean characterized by, as in a nation characterized by liberty and justice. Alternatively, *with* can take on an instrumental meaning, which would indicate the nation is the means by which liberty and justice is dispensed in the world. Does this phrase mean a country characterized by liberty and justice or is it that the country is the means through which liberty and justice enters into the world? Most likely, *with* implies both

meanings. Whatever gram-

mar indicates, if Christians internalize the latter, even if it's unintended, then the Republic

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What Is America?

A Perspective by David Bundy

It was a vibrant summer night in Vienna. Among other students studying in the Summer German Language and Culture Program, I sat watching the nomination of Jimmy Carter to be president. Pride and patriotism welled up within me because of his clear Christian witness and of his articulation of the American ideals. It was the first, and I think the only time, that I felt proud to be an American during ten years of living, studying and teaching in Europe (mostly in Belgium.)

On a hot January night in 1992, I sat in a village in India. I had found my way to the village by following miles of a single strand of electric wire draped from poles that marched across the parched, hot land. When I arrived, I discovered what was at the end of that wire. It was a pole with one plug. Attached to that plug was a television set equipped for satellite access with CNN on the screen. I knew what I saw. I wonder what they thought, as they beheld the scantily clad women (so different from those in the village), the cities bathed in electric light, the special effects of the commercials, the big cars and rich people.

Another day, I talked into the early hours with a colleague, a professor in a seminary in Peru, who is struggling to keep his family

on his \$60 per month salary.

The U.S. "free trade" doctrine has greatly raised the prices of all commodities, including food, since it can now be sold in the US for more money. For two weeks

I taught in a seminary in Southeast Asia where the

faculty (all with Ph.D. degrees from European universities) received the equivalent of \$5 US per month. In that community, I discovered there were no wastebaskets.

Back to Belgium. There I lived intensely in both the Dutch and French communities, and ministered to foreign students (including a Bible study with 70 Polish priests.) I listened and learned of their experience. Through their eyes and my own, through European media, in conversation with peasants and intellectuals across the European continent, east and west, I watched the American world. It was a terrifying specter. I saw American ambassadors insulting and threatening allies; I saw minimally educated, uncultured and unsophisticated American service people flaunting laws and traditions; I saw the Generals representing the US government forcing nations to buy arms they could not use. I

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Mailbox

American Messiah or Anti-Christ

I read with interest Kent David Sensenig's letter in the Week Six edition of the SEMI. I agree with much of what he wrote, especially the dangers of seeing civil religion as analogous to the faith of the Christian church. We have blurred that distinction in this country too well and for too long. What concerns me about this letter is how imprecise and inaccurate the language is. A Ph.D. student should know better, as should everyone else.

Some examples: The concept of "total war" is hardly modern, certainly not in the sense of being contemporary. There hasn't been a war fought this way since 1945. The trend in modern warfare has moved unmistakably toward smaller, local conflicts, with weaponry that is far more precise than that of previous generations. Second, we have to be careful about what we say about the "Christian God." If God is truly unchanging, then we have to acknowledge that the Old Testament is as accurate a record as the New, and that what we don't understand about God outweighs what we do. Third, it's impossible to say what might have been if the Civil War had not been fought. To say that "the last 150 years of world history would be a lot less bloody" is irresponsible, in addition to being no more provable than the opposite. Fourth, why would a "cluster of federated states" be any more peaceful than what we had? One has only to look at European history since 1848 to see how inharmonious life is for groupings of nations sharing the same continent. And finally, is it historically accurate to state categorically that imperial superpowers "[threaten] the stability of the globe?" Great Britain and even Rome might have differing views on that.

One of the things I love about working in an institution of higher learning—especially one that confesses Christ as Lord—is the opportunity to process issues with people who speak from an informed point of view. It is poor stewardship to take this gift and dilute it with whatever is politically correct at the time. Mr. Sensenig is right to expose a critical blind spot in the views expressed in Dr. Mouw's lecture, but how he did it is unconvincing and plain wrong.

John A. D'Elia (M.Div. '90 and Th.M. '92)
Director of Development, SOT

Mailbox-continued on page 5

Taizé Service

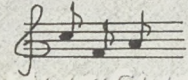
A Taizé Worship Service will be held on Nov 11 from 5:00-5:45 pm in the library chapel. Join with others from our community in the songs and prayers made famous by the monks in Taizé, France. Visit www.fuller.edu/brehmcenter/events/events.html for more info.

Flags

This week, Fuller will fly flags from China and Taiwan.

Lost and Found


If you have lost something, please stop by the switchboard or call Terry at 584.5200. We have books, backpacks and other things.



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Letters to the Editor: The SEMI welcomes brief responses to articles and commentaries on issues relevant to the Fuller community. All submissions must include the author's name and contact information and are subject to editing.

Announcements: Notices may be submitted to semi-ads@dept.fuller.edu or dropped off at the SEMI Office on the 2nd floor of Kreyssler Hall above the Catalyst. They must be submitted by the deadlines printed below and not exceed 35 words.

Advertisements: Notices for events not directly sponsored by a Fuller department, office, or organization will be printed in the "Ads" section and charged per word. All requests should be made through the Production Editor at semi-ads@dept.fuller.edu.

Submission Deadlines:

Week 9:	November 12
Week 10:	November 19
Winter 1:	November 26

All Seminary Chapels



Wednesday, November 12

Miriam Adeney, associate professor of World Christian Studies at Seattle Pacific University, will give the Missiology Lectures.

Wednesday, November 19

Veli-Matti Kärkkäinen, associate professor of Systematic Theology, will continue the exploration of the question, "What is the Gospel for Our Time and All Time?" He will speak on hope in the midst of struggle, in light of God doing a new thing. "Hope gains its meaning from the dark side of the world," said German theologian Jürgen Moltmann. Dancers Desiree Bogin and Helena Synodinou, along with musicians Jakyung Moon and Miika Tolonen, will help lead worship.

Muslim Faith: Inner and Outer

by Dr. Al Dueck, Steve Brown and Tracy Taylor

The students living with us [Al Dueck] in the 1980s came from places as diverse as Algeria, Indonesia, Saudi Arabia and the United Arab Emirates. They were, however, all Muslim...well, in certain ways and varying degrees. Islam is not monolithic. As in the Evangelical world, there are Muslims who emphasize an inner piety and those who focus on practices. Some read their *Qur'an* devotedly, prayed daily facing Mecca and carefully kept the fast of Ramadan. Others did not. When asked how they could be Muslim and not keep the duties, they replied that the day would come when they would make a decision to be faithful Muslims, but not now. It was too demanding. After all, they said, it affects one's whole life. In the Muslim faith, the psyche is transformed by both bodily and mystical experiences.

The Islamic community, like most other religions, is comprised of beliefs, attitudes and practices. In Protestant circles, it appears that this also constitutes the order of importance. We squabble over beliefs, but in applying the practices it is more or less "to each their own"—as long as it is still Christian. Not so in Judaism and Islam, the other two monotheistic religions that are our spiritual relatives as the children of Abraham. Here, a common set of spiritual practices seem to be much more important in shaping the grammar of belief, emotion, and action.

Submission to God is the primary goal of Muslim spirituality. One arrives at a place of submission through formalized practice, most commonly the five pillars. These acts guide spirituality by serving as a reminder of God and by transforming life according to God's will. Muslim prayer exemplifies the way in which religious practices can deepen faith by incorporating the body. This can be understood through the opening chapter of the *Qur'an*: "Guide us in the right path, The path of those whom Thou hast blessed." These sentiments are at the heart of Muslim devotion—a realigning with the will of God.

The Muslim *Salat*, often translated as "prayer," is unlike prayers of petition or intercession associated with private Christian devotion. The *Salat* is public, intense, and expressed in bodily posture and form. It includes cleansing oneself, confessing one's faith, and climaxes in complete prostration toward the *Ka'ba* in Mecca. Publicly placing one's head on the lowest point possible before God is the quintessential expression of submission. Imagining bodily practices would not convict an individual with the same gravity as when actually performed, and thus they complete faith as a response to and interaction with God that goes beyond the internal psyche. Psychologically, religious practices function in the Muslim faith not to redeem the lost soul, but to help the individual stay disciplined. Humanity is seen as generally good-natured, but in need of God to be guided back to this goodness.

Muslim psychology emphasizes religious actions in therapy. Some Islamic counselors tend to use a religious "behavior-cognitive" approach rather than catharsis in dealing with patient's mental and emotional difficulties. Religious reading, increased meditation and relaxation over the 5 daily prayers, and Ramadan

are interventions that help clients confront negative thinking that leads to abnormality. The practices therefore are sources of religious healing that leads to normality. Indeed, Pakistani psychologist Ghazala Rehman uses this approach with Muslim clients who believe in the tenets of Islam "but are weak at practicing it."

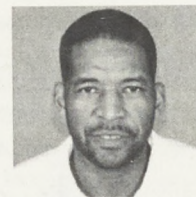
In contrast to a spirituality of concrete practices is the Muslim pietistic tradition, Sufism. This tradition promotes a variation of Islamic spirituality and with it a spiritual psychology. Sufi spirituality takes its cues from Muhammad's mystical experience, which the *Qur'an* describes as "shrouded in a mantle," or "enwrapped." (Sura 73:1, 74:1) Sufis prefer the deeper meaning of this text, namely Muhammad as "hidden" with the word and spirit from God. Thus, the Sufi practice of absorption in the divine is in line with the imitation of the Prophet's story. Sufis too speak of the path, "the way of knowledge" (*ma'rifa*), but in terms of inner experience and enlightenment.

Muslim thinkers in the Sufi tradition see Islamic spirituality as the final stage of religious life (the practices being the early stage)—the metaphysics of religion. Metaphysics leads to psychology—a strengthening of the personality through religion. The Islamic notion of the person as God's deputy (Sura 2:30) is a concept that links human nature with the Divine. The individual person consists of body and soul. Soul and reason originate from the spiritual heart. The *heart* is the definer of the individual not the soul or rational mind (self, ego). The standing of the heart in relation to God is the basis of normality and abnormality. Normality is equivalent to closeness to God; distance from God is abnormality. Following the right path moves the individual away from materialism and the darker lower instincts toward the realm of normality, absorption in the Divine.

For Muslims then, devotion to God is achieved in both concrete and mystical practices. In our era of heightened spirituality, ritualized practice is valued less. However, for Muslims, ritual strengthens the psyche rather than weakens it. The inclusion of patterned, intense, sacred rituals form the faithful by reminding forgetful creatures of God and by involving them in perpetual acts of submission. It may be that the gift of the Muslim community to us is their commitment to communal rituals. Rituals deepen our awareness of God, an awareness that is much harder to come by without corporate discipline.



Picture courtesy of Dr. Al Dueck



Dr. Al Dueck (SOP) is a professor of the integration of psychology and theology. Steve Brown (SOP, Ph.D.) is studying Clinical Psychology. Tracy Taylor (SOP, Psy.D.) is interested in the psychological and spiritual aspects of spiritual formation and transformation.

Hispanic Church Studies

by Rebecca Russo

Dr. Juan Martínez and Barbie Palavicini are the right and left hands of the Hispanic Church Studies Department (HCS); they work as a team and each hand definitely knows what the other is doing. Their office on the first floor of Taylor Hall is such a busy place that the two of them must be willing to do whatever it takes to help the many students, pastors and faculty who pass through their doors, email, or call on the phone – and they are. “Everyone is welcome here, even just for a cup of coffee,” Barbie said emphatically.

As this interview began, a student came in with a letter she had received from Fuller—in English—which she did not understand, and Barbie, the HCS administrative assistant, would later translate it for her and explain what it means. Translating and interpreting English information for Spanish-speaking Fuller students is something she “does a lot.” Barbie, who grew up in Costa Rica as the daughter of Canadian missionaries, speaks impeccable Spanish and English. With her blonde hair and blue eyes, she looks more British than Hispanic, but considers herself

a Costa Rican. In fact, it was not until she married a native Costa Rican (although of Italian heritage), that she realized many of her cooking and housekeeping habits were actually more Canadian than Costa Rican!

Barbie noted that she often gets phone calls from Hispanic churches which are looking for ministers, especially for youth. The office thus serves as a kind of clearinghouse for church positions in the Latino community. Barbie pointed out that there are computers available in the office with Spanish word processing software for HCS students, as well as a library of Spanish books and some videos available to borrow.

Dr. Juan Martínez, director of the department, also stressed that HCS serves as a “crossing point” for Latino ministries, and a “focal point” for those interested in ministry to the Latino community. Since its inception in 1974, HCS has focused on Latino church leaders and pastors in southern California and has provided continuing education programs for those already in ministry who do not have a formal degree. Currently, the program has students from Chile, Argentina, Peru, Colombia, Venezuela, Brazil, Costa Rica, El Salvador, Guatemala, and Mexico. Additionally, there are some Korean and Swedish students who grew up in Latin America, as well as one US American who

is not Latino but has worked extensively in ministry to the Latino community. Dr. Martínez estimates that 85-90 % of Hispanic students at Fuller “have reason to come through here,” whether for academic advising, job searching, or friendly conversation with others who speak their native language.

Dr. Martínez’s family is originally from Mexico. But as he pointed out, they were actually in Texas while it was still a part of Mexico. Rather than his family crossing the border, the border crossed them. That makes him more Texan than most Texans, although he grew up in Central California! The best way to see Dr. Martínez is to make an appointment, especially if the topic is complex, but on Tuesday and Thursday afternoons he has an “open door” policy, and anyone may stop by to see him without an appointment. “That’s the Latino way,” he said—extending the hand of welcome to any and all.

Rebecca Russo (SOT, M.Div.) is a staff writer.



PROFile

Dr. Juan Martínez

Director of the Hispanic Church Studies Department and assistant professor of Hispanic Studies and Pastoral Leadership (SOT)

Name: Juan Francisco Martínez Guerra

Years at Fuller: Two

Current research interest: Latino Protestantism in the United States

What was your undergrad major? Bible and Theology

In what countries have you lived for 2+ years: Guatemala

Your family: Olga and I have two teenage children, Xaris (20) and Josue (17). We lived in Guatemala for almost nine years.

Most treasured family tradition: Putting together jigsaw puzzles over Christmas and New Years.

Special skills or hobbies: Woodworking and wood carving.

Who is your hero or favorite teacher: William Hueston was a teacher in Bible School who helped me connect faith and life when I was going through a major faith crisis.



Favorite Movies: Any old Cantinflas movie.

Pet-peeve: American monolingualism and lack of knowledge of the rest of the world.

Two “do-s” for Fuller students: 1. Maintain a strong spiritual life. 2. Keep connected to a local church.

Two “don’t-s” for Fuller students: 1. Don’t mistake spiritual knowledge for spiritual life. 2. Don’t forget that family is a higher priority than studies.

Mailbox - continued from page 2

Some People Call Me a Heretic



Mr. Stuart Dauermann is not sure that faith in Jesus is absolutely necessary for salvation from hell. This is deeply troubling, especially given the fact that Dauermann is a professor at Fuller. Fuller has always held to the orthodox position—namely, that faith in Jesus is absolutely necessary for salvation.

It is not necessary to take a “Greco-Roman approach to theologizing” in order to comprehend the clear teaching of Scripture. Peter, John, and Paul were all Jewish, but they were nonetheless quite willing to state basic soteriological truths categorically. There are literally dozens of passages one can adduce to support the orthodox position, but I will take just two.

Consider 1 John 2:22-23: “Who is a liar but he who denies that Jesus is the Christ? He is antichrist who denies the Father and the Son. Whoever denies the Son does not have the Father either; he who acknowledges the Son has the Father also.” Couple this with 1 John 5:10, 12: “He who believes in the Son of God has the witness in himself; he who does not believe God has made Him a liar, because he has not believed the testimony that God has given of His Son. . . . He who has the Son has life; he who does not have the Son of God does not have life.”

Neither is there any indication in the New Testament that these rules apply only to Gentiles—that things are somehow different for unbelieving Jews. Clearly, Christ taught that some Jews are going to hell (Matt. 23:13-15.) John refers to certain blasphemous Jews as a “synagogue of Satan” (Rev. 2:9.) Furthermore, it would be interesting to know if Mr. Dauermann believes there are any

unbelieving Gentiles—perhaps Christ has been “misrepresented” to them for 1400 years. Would they avoid hell because they “seek to honor God?”

Mr. Dauermann is “baffled” that he is labeled a heretic for holding this view, but heresy is precisely the term for it. Yet, he must be given credit for his courage in going public. I suspect there are other members of the Fuller faculty who hold a similar view, but they are closeted and afraid to go public for political reasons. I hereby challenge them to exhibit the same courage shown by Mr. Dauermann; I challenge them to make their opinions known to the larger evangelical world and let the chips fall where they may.

-Stephen L. Andrew (SOT, Ph.D.)

Students' Encounters with Poverty



When I picked up the Semi from two weeks ago, I expected to see some thoughtful reflection on poverty and the role of the church. Instead, I got some reflection pieces painting poverty as something that is not inside the church and only affects poor, urban homeless people. This is not the truth at all! Poor people are not only homeless minorities. They may be blond, drive cars, be fat or very clean. However, if you open their bank accounts, they may have no money. Until we get a real picture of poverty, the problem will persist. There is just as much poverty inside the church as there is outside. Yet, we persist in painting poverty as something that affects people unlike ourselves.

This is not the way it was supposed to be. If we truly want to model ourselves after the church in Acts, then we should be selling our belongings to make sure students and members of our church don't go without. When was the last time you sold your personal belongings so someone could have food to eat? Or, maybe we should look at Fuller's housing policies? Where does it say it's okay to charge students who can barely afford tuition, much less rent? Are we making sure their needs are met? I think the Bible is pretty clear that we should be making sure believers within our congregations are provided for. Yet, we worry about them getting addicted to welfare! We worry about their work ethic and use this as a justification not to help. Or, we simply throw money at them and hope the problem goes away.

Well, guess what? The problem won't go away. What about students who are rich? Should we charge them more or have them donate a substantial portion of their wealth to help others? If we are committed to combating poverty or assisting the poor, we need to make sure we help the poor both inside and outside our communities. We need to move beyond seeing poor people as minorities who live in ghettos—this is a lie! Poor people come in all shapes and sizes and we may not readily recognize them. So let's move beyond pity stories where people say they had some sort of encounter and learned a lot about poverty and then go back to their comfortable homes and jobs. If we're going to do a story on poverty, let's take it seriously and have a “real” discussion, with real solutions instead of tear jerker reflections on poor, smelly homeless people. Honestly, I find these stories offensive. They show a complete and total lack of respect for people who are in poverty. Those stories only perpetuate the structures that keep people poor.

-Marie M. (SOT)

“How Shall We Sing the Lord's Song in a Foreign Land? Making Disciples Through Appropriate Media”

featuring

Miriam Adeney, Ph.D.

Travis Auditorium,
Fuller Theological Seminary



Dr. Adeney will present a series of four lectures.
Wednesday, November 12

- | | |
|----------|---|
| 10:00 am | “Slaves of the System? Daniel, Esther, and Nehemiah in an Era of Globalization” |
| 11:00 am | “What Media? Like a Man Seizing a Dog by the Ears” |

Thursday, November 13

- | | |
|----------|--|
| 10:00 am | “What Content? The Gospel as a Hamburger” |
| 11:00 am | “What Strategy? If You Were in the Uterus” |

Pledging Allegiance - *continued from page 1*

has become an idol, a dispenser of freedom and justice in the place of God.

What values characterize the nation to which I pledge allegiance? Individualism, focusing on the interests of particular persons, plays a large part in the US value system. So, I pledge, in part, to thinking in self-focused terms, to assessing situations as a single human being, apart from relationships, a decidedly anti-Christ value. The individualistic character of the US thrusts the emphasis on the *I* of the pledge. Instead of a righteous desire for liberty and justice that extends to all, the pledge becomes a demand for liberty and justice for *me*.

Divorced from communal thinking, the *I* grows into a tyrant rather than an agent of change. My own individualism makes it difficult for me to understand the argument for structural sin. My inner parts, formed by feeding on individualism, rebel against communal thinking. Even when the Lord, speaking through his prophet Amos, warns against structural sin, it does not fit into my individualistic framework. Thinking individualistically, the concept of a body of believers, intimately knitted together, working as one, makes no sense.

When we combine these two lenses, nationalism and individualism, the behavior of the US towards its international neighbors comes into focus. Actions like opposing the Kyoto Accords to stop global warming, making policy goals conditions for negotiations with Korea, and not accepting the Comprehensive Test Ban Treaty on nuclear weapons demonstrate the individualistic behavior of the US as a nation. These policy decisions demonstrate that individualism is a deeply entrenched facet of the national

character and suggests the American-brand of nationalism is an extension of individualism.

How then should Christians respond? A child has not developed the capacity to distinguish nuances of meaning in the pledge. However, as adults and mature believers, understanding that indoctrination has occurred from our very first introduction into civil society, we can begin taking every thought captive and redeem our personal history. We pursue peace, religious freedom, and the dignity and rights of people, not as nationalistic abstractions, but as an imitation of the teachings and practices of the incarnate God, Jesus.

We must use these values we hold as basic convictions, to examine the policies and dogma of our nation, especially if we call the US, wielder of massive might, home. Our national loyalty extends only as far as our nation conforms to the teachings and life of Jesus. As Christian ministers and interpreters of meaning, we must speak up for true loyalties, anchoring those placed in our care against the storm of secular ideology. We must always emphasize that all goodness and righteousness comes not from any nation, no matter how perfectly formed, but from our Lord God, the liberator from death and administrator of perfect justice.

R.J. Hernández (SOT, MAT) likes to stop and stare at the pretty flowers on his way to class. He would like to extend a special thank you to Glen Stassen and Ray Anderson for their influence on the development of this article.



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What is America? - continued from page 1

saw the reports of violence, inhumane brutality and lack of respect for life in the news and in American films. I heard missionaries, most of whom never learned to speak a European language, talk in private about how much they detested Europe and the Europeans. Often my witness was rejected because of "American" culture and greed. When Reagan became President, I, and most of the rest of the world, saw America develop an attitude of meanness and hostility that has intensified rather than dissipated.

Moving back to the US was a traumatic moment in my life. I am an American by birth, and initial formation. Here, I became a Christian and have always found many good and wonderful people. But from afar, and even here, that goodness often becomes obscured by the plight of the poor, the decrepitude of the schools and the abusiveness of our society. I sought out the masses of poverty in Kentucky and Indiana. I taught and counseled pastors who were trying to rescue persons and congregations from the results of tax and economic changes that destroyed family businesses and made the rich more rich. Now in Los Angeles, I see both the evil of America and its promise written more starkly and more passionately.

I know there is the American promise, or, in the words of E. Stanley Jones and Martin Luther King, "the dream." It was Jones who, after living in India for decades and traveling throughout the world, first articulated the problem. It was an anguished book,



IN
GOD WE
TRUST

written to confront racism in the North American Church. He had discovered that most everyone in the world knew about American racism and cultural brutality, and knew that the Christians lived no differently from the non-Christians. In, *The Christ of the American Road* (1944, p.60) Jones lamented:

What and where is America? America is a dream—unfulfilled. A dream of equality of opportunity, of privilege and property widely distributed; a dream of a place where class is abolished and man is a man; a place where race and birth and color are transcended by the fact of a common brotherhood, a place where humanity as humanity can begin again a fresh experiment in human brotherhood that will be a new beginning for the race as a whole, a place where all our gifts and resources are held not for ourselves alone but as instruments of service for the rest of humanity—that is the dream.

This is also my lament as I cling to the dream of America.

David Bundy is both the associate provost for Library Services and associate professor of History in the SIS.



Enjoy the Plus... ON US!

Come visit La Cañada Presbyterian Church for worship at our upbeat 10:55 a.m. Sunday service and stay for "10:55+", a casual time for lunch and conversation with the pastor who preaches on that Sunday. Ask questions, participate in discussion, learn more about ways to plug into ministry at LCPC — **all free for Fuller students and their families during November.** The \$5 lunch is on us!

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Inquiring Minds Want to Know:
What happened to the flags on the flagpoles?

Campus Events and Announcements

Installation of C. Douglas McConnell as Dean of the School of Intercultural Studies:
Monday, Nov 17, 10:00-10:50 am, First United Methodist Church, 500 E. Colorado Blvd., Pasadena



Dr. McConnell's address for this special event is titled: "Land Mines in the Welcome Mat: Adjusting to Global Realities." Everyone is welcome to the service and the light reception immediately after.

America, the Church and the Gospel:

Monday, Nov 10, 7:00 pm, Payton 101

The final lecture of the quarter in the on-going series of symposia focusing on the topic of America, the Church and the Gospel. Dr. Glen Stassen, the Lewis B. Smedes Professor of Christian Ethics, will be discussing "The War on Terror, Christian ethics and the role of the Church." A time for questions and discussion will follow the lecture.

2003 Missiology Lectures:

Wed, Thurs, Nov 12-13, 10:00 am-12:00 pm, Travis Auditorium

Dr. Miriam Adeney, associate professor of World Christian Studies at Seattle Pacific University, will present a series of four lectures on this compelling and timely topic: "How Shall We Sing the Lord's Song in a Foreign Land? Making Disciples Through Appropriate Media." The entire Fuller Community is invited.

A Month of Prayers:

Mon, Tue, Thur, Fri (Nov 10, 11, 13, 14) 10:00-11:00 am, in the Garth

Mr. Brett Moore (MAICS, SIS), Dr. Stephanie Smith, Dr. Evelyne Reisacher and Dr. Elizabeth Glanville will share messages and lead prayers this week. Dr. Bentley's book, *99 Beautiful names of God*, helps us understand how Muslims know about the attributes of God, and compares with the biblical understanding. You can pick it up for \$10 in the Garth during the month of prayers.

Join the AAR as a Student Member!

The American Academy of Religion (AAR), the major learned society and professional association of research scholars and teachers in the field of religious studies and theology, encourages student membership and involvement.

Benefits of membership include participation in the annual Academy conferences (co-sponsored by the Society of Biblical Literature), which attracts over 8,000 scholars from all over the world. The 2003 annual meeting will be held Nov 22-25 in Atlanta, Georgia.

For more information about AAR, visit www.aarweb.org/students. You may also contact Willy Hernandez, a Fuller instructor in spirituality, at wil@fuller.edu.

Ten Free Sessions of Therapy:

The Clinical Division of the School of Psychology offers ten sessions of free therapy provided by students earning a doctoral degree in clinical psychology. This program is ideal for relationship issues, life transitions, personal growth, mild mood difficulties, stress, self-esteem and identity issues. It is also ideal for those who hope to provide counseling themselves, as it provides an opportunity to be "on the other side." For more information, contact Fuller Psychological and Family Services at 584-5555. *Note: If you called and were told to call back in January, please call again. We have spots available NOW.*

Costco Card Now Available:

A Costco card is now available for use by Fuller students, faculty, and staff. Please come to the ASC office in the Catalyst to check out the Costco card. You must leave your Fuller Theological Seminary ID card. The Costco card must be returned in 24 hours or a fine of \$10 per day late will be charged. Just a reminder that Costco accepts only cash, ATM Debit cards, American Express and Fuller issued checks for payment.

ASC Support Group:

Has seminary rocked your faith more than you expected? Join us for prayer and support Mondays, 10:00 am, in the Chaplain Lounge, 2nd floor of the Catalyst.

Hispanic Summer Program:

Attention Hispanic Students! July 3-16, 2004, marks the sixteenth annual Hispanic Summer Program. This is an ecumenical program in theology and religion held at Drew University in Madison, New Jersey. Enjoy two weeks of study and fellowship with Hispanic peers and professors. Please contact the Hispanic Church Studies Office at 584.5586 for more info.

Financial Aid

Ford Foundation Fellowships: Deadline Nov 19. Must be ethnic minority student in Ph.D. or postdoctoral work. Applications available at <http://national-academies.org/fellowships>.

PEO Scholarships for Women: Must be a U.S. or Canadian citizen. Must have taken a minimum of 12 consecutive months off of school at some time and must be within 24 months of completing program. Contact information available in the Office of Financial Aid.

The Sandy Ford Fund: offers fellowships to seminary students in their mid 20s to mid 30s who have demonstrated the gift of evangelism and have a strong commitment to evangelism or mission. For information, please contact Dr. Juan Martínez at 584.5586. Application deadline is January 30, 2004.

The Services section of the SEMI is for announcing services not offered by Fuller. Individuals are personally responsible for evaluating the quality and type of service before contracting or using it. The SEMI and Student Life and Services do not recommend or guarantee any of the services listed.

Services

Auto Repair. Engine repair, tune-ups, oil change, brakes, batteries, etc. Complete service. Hrant Auto Service, 1477 E. Washington Blvd., Pasadena. Call 798.4064 for an appointment.

Psychology Research Problems Solved! Fuller SOP Ph.D. alumnus with 20 years experience as a statistician for thesis and dissertation consultations. Worked on hundreds of projects. Teaches graduate research courses. Designing "survivable" research proposals a specialty. Methods Chapter tune-ups. Survey development. Provides multivariate data analysis using SAS or SPSS. Statistical results explained in simple English! Assistance with statistical table creation and report write-up. Final orals defense preparation. Fuller community discounts. Call for free phone consultation. Tom Granoff, Ph.D., 310.640.8017. Email tgranoff@lmu.edu. Visa/Discover/MasterCard/AMEX accepted.

Jobs

Part-time Children's Worship Arts Leader/Coordinator: Pasadena Mennonite Church seeks qualified candidate. \$15-20/hour. Complete job description available at fuller.edu/career or call PMC at 398.8224. You may also e-mail the church at: personnel@pmcweb.org.

Youth Pastor Invited! Sunglim Korean Presbyterian Church (PCUSA, Los Angeles) is looking for a Youth Pastor (either P/T or half time) for English speaking youth group. Qualification is a student in M.Div. or equivalent with zeal for Christ. Korean is beneficial, not necessary. Weekend ministry but full charge of youth group. Call Rev. David Won (Fuller Alumni) at 213.700.4474 or email davidwon@hotmail.com for more details.

A Career in the Nonprofit World:

Idealist.org will be hosting a Nonprofit Career Fair at UCLA on Friday, Nov 14, from 11:00 am-4:00 pm. Attending the Fair will be a great way for students to meet with dozens of recruiters and explore the various options for a career in the nonprofit sector. There will also be a series of Knowledge Sessions on topics like: How to Network, Young Professionals in the Nonprofit Sector, and When to Start Your Own Organization. A vanpool from Fuller will be available. To attend the fair, contact The Office of Career Services at career@fuller.edu or 584.5576.